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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

EIGHTY-NINTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

ADDRESS BY THE REV. BOYD CARPENTER, LORD
BISHOP OF RIPON.

Our chairman has spoken about an undercurrent of feeling concerning the Bible in all quarters of the world. I am a little disposed—I do not know at what age of life we begin to become pessimistic, but I suppose there is a certain critical period of our life at which the hopefulness of youth passes away, and we are a little more disposed to become praisers of past times. If that be the case, I want to remind you that whenever symptoms of the kind present themselves it is very well to discount them by a little calculation concerning our own age in relation to them. It may be that a little doubt and a little pessimism are not wholly the result of a wide induction of facts, but are a little the result of the wheels of our own being being somewhat slower than they used to be. Age, it is said, is often full of prospects and regrets; youth is full of hope. I only want to say this: whatever else you do, remember that

"Whom the gods love die young."

Cherish the young heart as long as you live by cherishing eternal hope as long as you live, and you will find in your later days, whatever be the clouds, you will never forget God's sunlight which is behind them all. But while speaking in that way, I think it is quite another matter to ignore the existence of facts or to be blind to the significance of certain features of our own day. I think the chairman is right when he says that probably there is not so much Bible study in our day as there used to be previously. I think the chairman is probably right when he says the Bible is not made the reading-book in so many homes as it was in former days. I think that is probably true. I cannot give any statistics, and I have no ground for my statement beyond that sort of general impression which we gather up one hardly knows how. But I want you to remember also this—that one of the reasons for that, if it be a fact, lies in the undercurrent of which the chairman spoke. If we are not all feeling that; if we are disposed to look on the Bible just with the same reverence as we did before; if we keep it, I hope, for

our daily meditation, yet we feel a measure of uncertainty in our minds concerning the ways and methods by which we can best make it—I will not say acceptable, but at any rate clear in its teaching and effects, in its force toward those in whom we have special interest. Do we not feel, in point of fact, that we are living in what is called an age of transition, and that so many things have become nebulous, chaotic, and doubtful about us that we are a little afraid to speak our opinions concerning questions of which we feel, and rightly feel, that we are not the full masters, and, therefore, the spirit of hesitancy rather than the spirit of doubt lies at the root of many of these things? I have thought over this; and will you let me speak a little about these few facts and features, which to my mind bring a strong and re-assuring help? Surely it is only right and wise, when we meet to consider how we can best carry on the circulation of the Bible, and what are the grounds on which we still believe that the book is likely to be effective toward the salvation of the hearts of men, that we should commune together in an entire spirit of frankness concerning what we believe to be these helps for the re-assuring of our spirits in the age of hesitation and doubt. Now there is one thing that has interested me very much, and that is that we have begun (and I thank those who have led the way in the investigation) to take a clearer view of the broad features of the history of the past in the present day than we did in past times. Look, for example, at what has been done in the mere question of what I would call the arrangement or classification of the races of the world. I think one of the most remarkable things is the influence by a superintending Providence over the history of the world which has been unfolded to us by the—well, I will call them historical if you like—or by the scientific investigations of men of our own day. We know what we owe to certain great races; we know what we owe to the Aryan and to the Semitic races; and, what is more remarkable, we are beginning to regard these races with clearer vision, and we say of that great Aryan race, of which, after all, we are members ourselves—we say they are the great race which thought for us, painted for us, and made marble breathe for us. They have been the painters, the sculptors, the archi-

tects, and the philosophers of the world. They have been the statesmen of the world, and you and I know perfectly well that our civilization of to-day is built up by the energy, the indefatigable achievements, by the wit of Greece and the stalwart genius of Rome. Our civilization was built up by the efforts of the great Aryan race, and was kept up by the two flourishing families—the Greek and the Roman. But this is not all. What remains is this: that that race, with its great creative faculty, with its strong practical disposition toward the affairs of life, and with its political instincts, was in a very large extent deficient in one of the very essential elements of all human life. What, I ask—what has the Semitic race done for us? I find that, from the purely scientific standpoint, the Semite is distinguished by emotional strength, and large and deep devotion to the practical interests of the heart. In other words, if I were to throw these races into a kind of illustrative form, I should say the Aryan has been the head and the hands of the family, and the Semite has been the heart. The Aryan has been the father of the household, and the Semite has been the mother of the world. You can no more imagine humanity living without a mother than you can imagine an individual. You can no more imagine humanity existing without some consideration of the practical elements of the heart and the emotional strength of the nature, than you can imagine a child in the home growing up without the power to reach forth its little arms and smile back to its mother's face and leap into its mother's bosom. These are the things which are put before us from the standpoint of the scientific view of the past, and so it is that M. Renan says that "without the Semite there would have been something wanting in the essential civilization of the world as we now know it, and that without the pagan (I think the Aryan pagan) the early Fathers would never have succeeded in instituting the Christian Church, the congregation of the faithful, the Lord's Supper, the Sacraments, and, above all (he says), the Bible." "The Bible," he says—"that thoroughly Semitic book, which, notwithstanding, has become the reading-book of the West, and which illustrates the religious priority of the Hebrew race, and"—the words are remarkable—"the Providential decree which has designed the fresh green pastures of the West as an appanage of the children of Shem." In other words, one of the things we owe to the Semitic race is this—the fostering of the religious instincts in man; and not only that, but the handing down to us the Christian faith, and with that Christian faith the book which is at the ground of that faith—the book which has nourished, fostered, and sustained that faith in us, so that we, in sitting down in these green pastures of the far West, can drink of the quiet water which flows out of the city of the Zion of our God. Nor is it a loss to us, but a gain, to realize the fact. I hold it is a distinct gain, because what happens is this—that we look on this early people no longer as a kind of nebulous, chaotic sort of race who have come out with long, ordered arguments marshalled by a power they did not understand, doing a work the full meaning of which they could not comprehend, but bringing their stones, their metals, and their power and genius and thought, and their love of beauty, and each laying them down to build up the great fabric of human civilization which the

Greek shall decorate and the Roman shall build, but when the temple is built, and the song is sung within its gates, the chorus which starts the song is the chorus of the Hebrew people. This brings me to the Providential decree—in other words, I come back and from that range I reach the standpoint of the divine and superintending Providence; in this way to me the world is instinct with the love and wisdom of God, and the appeal of the love and the appeal of the wisdom ought not to be lost at least upon us men of the nineteenth century who are privileged to read and see and understand these things.

But now I go a step further. That is the past. Allow me for a moment to come to the present, and I take up my Bible once more. I say again there is a spirit of hesitation and doubt in our minds concerning it, because we think somehow or other that discussion or criticism has done some mischief to it, that it is no longer to us what it used to be. May I say with regard to that, what was it that the Bible used to be to us? Because is it not well that we should ask the question, what was the Bible in the past? that we may understand whether we have changed our feeling with regard to it in the present? Has it lost its morality—its force? My answer is, it has not. I venture to say so to you, and there are one or two good reasons for my saying that. Will you bear with me a few moments while I try to carry you back, because you must hold the threads of the present with the past to get all the features of the story of Israel? The Prophets of Israel have been wondrously examined in the present day, and I can assure you there can be no question about it that the knife of the vivisectors has been well applied on the matter when you look at it. I will go into the surgical room—and I have not been afraid to do so—because I have had the feeling in my mind which rises high among all these questions, and it is this: I at least believe so strongly in the divine book that I am not afraid of investigation. I will carry you back, then, if you will allow me, to the function of the Prophets. The feeling here has been expressed that we have lost something—that the prophet is no longer—at least under the aspect in which he is represented, that is, in which he is represented by modern criticism—what he was in the days gone by. Let us see if that is the case. What did we believe the prophet to be? Did we believe him to be the revealer of future events? That was one of his functions; but I go back with my memory, and I am not at all certain that that was the first thing I was taught. I was taught that the prophet was the prophet of the Lord. And if I understand the meaning of that, he is the man who manifests the Lord's will, the Lord's thought, the Lord's law, and the Lord's love to man. He was to do good among the men of his own day; he was to work for them and to minister to them. Then for a moment go back. I see the prophet in the midst of the Israelites, to whom he spoke. First there was a very strong tendency to adopt the gods of the nations round about them. You cannot read the history of them without feeling that what is called a polytheistic tendency had a fascination and charm for the people of Israel. One of the dangers and snares against which the Prophets had to fight was this tendency. I understand it perfectly well. Imagine yourselves to be among these people, not illumined and

enlightened by the light we have. Imagine yourselves on the soil of the land consecrated to the use of a particular god. Imagine yourselves believing that the soil belonged to that particular god, and that you would be in dire danger if you dared to resist or dis-honor the god who had that little spot of earth. It stands to reason that you would be tempted, in that crude state of civilization, to be "safe on both sides," to maintain the worship of the god you know perfectly, and to give a kind of sneaking homage to the god on whose land you happen to have your dwelling-place. It is perfectly intelligible, and the Prophets fought against that tendency; and they did more than that. There was another danger—that of accepting a polytheistic position implicitly, though not explicitly. Let me explain. There is an enormous difference between monotheism and polytheism—one god in one particular spot, another in another spot because you build in one particular spot. You cannot fail to believe in one God, and one only God who is the "Ruler of the kings of the earth and the uttermost parts of the sea, and who takes up the isles as a very little thing." That is the grander and loftier conception of the Hebrew race, but they were a little bit disposed to say: "Yes, Jehovah is our God, that is true, and we accept Jehovah as the God of Israel; but if we go into the land outside, that is the land of the god Baal; therefore we put ourselves into another position, and must be careful to do homage to the god outside." The Prophets had to fight against that tendency; and do you mark particularly that the cry that "God was the God of Israel" might express a very great truth, and might also express a very great error if it meant that God is the God of Israel—that is, the tutelary Deity of Israel—alone. That was to set up an idea that there were other gods outside Israel, and that is the meaning of many of those questions in the pages of the Prophets which we, as it were, scarcely fully appreciate. God is the God of Israel. How true that is! Was he not the God of Israel? Was he not the God who spread his wings over every member of the race in their infant life, brought them through the terrible wilderness, bringing them into happiness and plenty? How true it must have sounded to these Israelites that Jehovah was in fact the God of Israel! But, say the Prophets, we resist your idea because you are beginning to limit thought. We resist your idea that God was the God of Israel if you mean by that that he is the tutelary Deity merely, and that the bond between you is merely geographical or ethnical—that the bond was a bond of place or spot or physical time. The bond which exists between Jehovah and Israel, say the Prophets, is not the bond of spot or place, but it is the bond of moral law. "You only have I chosen of all the nations of the earth"; but there was a purpose in it—"to make my name to be known amongst the sons of men"; and when you fail in that, you fail of the divine purpose. What, then, was the Prophet fighting for? He was fighting for nothing more than this moral character of Jehovah; and that is the strength of the Prophet's position, as I take it. That is the explanation of the sacredness of the Prophet also. He would not make his judgment blind, he would not limit his conception of God to the mere puerile conception that Jehovah was a kind of tutelary Deity who would go out with the armies of

Israel to battle, because, forsooth, he had to vindicate his own name. The Prophet's conception was that over the whole world Jehovah was established, and that his rule was the rule of righteousness, and that he would visit the people of Israel for their transgressions of the moral law; that God was the God of righteousness, that God was greater than any sense of favoritism or patronage. He was above their low conception of a mere patronizing Deity, for he was Lord of the whole world, Lord of the whole earth, who lived in righteousness, and was mighty to save. But if the functions of the Prophet then were these, to declare God is ruling in righteousness, he could not be a mere local Deity. The moment you postulate of God that he is ruling in righteousness you also assume that his rule is universal; and, therefore, the Prophets in explaining—and you know how Jeremiah and Isaiah suffered and had to contend against these unspiritual ideas and these immoral ideas of the people—had to fight, and in fighting against them they established the idea of the moral character of Jehovah, and also his universal sovereignty among men. This was the conflict of the Prophets; and now I pass on. What is the meaning of that in the present day? I say it is exactly the same. The position of the world is exactly the same. Change the customs, change the fashions, you don't change the hearts of humanity. "The children of to-day," as a writer has said among us only a few weeks ago, "the children of to-day have just as many rudimentary tendencies to do wrong as the children of the Patriarchs had." And I say the religious feeling of men to-day, though they may have been enlarged and enlightened in certain ways, is just as liable to the same deterioration as that of the men of ancient days. What is the fact? Is it not true that all religions are exposed to double temptation? If you over-doctrinize them, so to speak; if you devote your attention to the intellectual side of it, you will by and by make a very beautiful and an elaborate philosophy. But philosophy is not religion. The moment you make the intellectual the sole ground of investigation in religion you tend to make your religion become philosophy, and that is the danger. On the other hand, in proportion as organization increases, and the means of organization are good—and I for one will not disparage it—it is of great importance; it is of as much importance to have good organization as to have good pipes in your dwelling-places: the water may be the same, but I advise you to have pipes that do not leak—but the moment you over-doctrinize your religion it tends to become mechanical. If you go back you will see what happens. Buddhism, in its initial stages, was a pure morality. It has become, as you know, in the northern part of India, a mere ritual—a mere mechanical creed. That is the case with Brahminism also. I want you to remember the tendency. The Prophets existed to fight against the tendency of allowing religious life to become merely intellectual and mechanical, and their functions were to deal with the moral and spiritual aspects of religion chiefly. That is what the Bible has to do for humankind to-day. There is no Communion which has not been subject to some dangers as to Christianity—do let us be under no misapprehensions about it. Christianity—we sometimes speak of it as if there was a charm about Christianity

which, remember, does not live in the phrase, but only in the God who gave us our faith. I am always afraid lest you should attribute to your organization, however splendid and justifiable—or to your thoughts, however clear and unquestionable—all the magic force which is above all these things. These are but vehicles at the best; the magic force is when the water of life flows through these things which we have ranged as its vehicles, and then carries medication to the souls of men. We must remember that deteriorating influences still exist; the dangers of going back are still among us, but the treasures of what I would call the moral and spiritual aspects of religion lie here within the covers of the Bible. In other words, if I want to bring my faith back to the purer faith and the loftier sentiment and the larger devotion, I will not read devotional manuals, for I believe the best devotional manual is careful, wide, and wise study of the Bible. I will tell you a secret. I think the reason of this hesitancy is that we are a little bit idle. We have our temptations, and are a little disposed to substitute some other method than this in feeding our souls. We have still delusions, and I do not think these will be the means of forming strong, sterling, worthy Christians. Forgive my saying this one word about this subject. Lastly, if I might say to you, when you examine the past, think of the providence of God raising up and fostering and preparing this great Semitic race to hand us this great heritage. If when I look at the present I find that the moral and spiritual face of the people is a great safeguard against deterioration, which may come on any religious Communion, then I say, when I look at the future again, I must take my stand where the Bible lies. If there is ever to be a Communion among the various denominations of Christians throughout the world, it can only come by the honest, patient, careful, reverent, determined, and unself-willed study of the old book of God. Again, if there is ever to be in communities a high and lofty standard of civic duty and individual duty, and of the life which a man and a citizen ought to live among his fellows, then you can only have that by reverencing once more the Bible. Whatever else has been stolen from us, this remains, and no one has dared to place his hand upon the sacred ark. The personal character of Christ remains, as Light still, not merely to lighten the Gentiles, but the ideal of human life accepted universally at the present time—the ideal to whose resemblance, God helping us, we should be aspiring still more to grow. The ideal of human life remains. If, therefore, there is to be a fit function of citizenship and of individual life in the future, you cannot afford to let the record of the life of Christ disappear. Lastly, if beyond all this, if beyond the question of organization, if beyond the question of the mere growth of the individual in moral characteristics, there be something else—if the religious sentiment be a reality among men, if this sentiment rises up and says, "Though science has shown that everything is reducible somehow to phenomena," nevertheless, as M. Renan put it, "I am an indestructible aspiration of the human soul, and you may explain what you will and deprive me of what you will, but I live and remain still—I ask where God my Father is, and will to the end of the days"—as long as religious sentiment exists, so long, I think, no ministry has ever allayed its

anxieties, soothed its sorrows, disciplined its crudities, corrected its errors, elevated its conceptions, warmed and rekindled its aspirations, as has that revelation which has been given in the Cross, the life and the death of Jesus Christ. Therefore, from the standpoint of the spiritual in the future, if you are still to supply that which would make the hearts of men and the spirits of men to lay hold of God, and the character of men to ripen into his life, you must still give to them the book which chronicles the life and reveals the love of the Eternal Father in Christ Jesus.

FOREIGN DEPARTMENT.

HONORS TO A TRANSLATOR.

It was well said years ago by Dr. Buchanan that "the learned man who produces a translation of the Bible into a new language is a greater benefactor to mankind than the prince who founds an empire." It is pleasant to note the recognition, on the part of academic bodies, of the eminent service rendered to the race by the translator of the Gilbert Islands Bible. At the recent commencement of Adelbert College in Cleveland, Ohio, the degree of D.D. was conferred upon Rev. Hiram Bingham, as a testimonial of his recently completed work; and not long after, his own Alma Mater, Yale University, repeated the honor which he so well deserved.

THE CHALDEAN STORY OF THE DELUGE.

A curious addition has recently been made to the Library of the American Bible Society, which may be described as a *fac-simile* reproduction of an ancient record rescued from the archives of some Chaldean king who flourished three or four thousand years ago. It is not a volume, however, and is not printed, nor is it reproduced by lithography or photography. It is a plaster cast from a modern reproduction in clay of the eleventh tablet of the so-called Izdubar Legends, and contains the cuneiform text of the Chaldean Account of the Deluge as restored by Professor Haupt of the Johns Hopkins University. The text is based upon thirteen *fragments* of tablets found during the British excavations in the valley of the Euphrates and Tigris, and now preserved in the British Museum. The text has been engraved in clay in the cuneiform character, and the cast is carefully finished in colored plaster so as to give it the appearance of clay. The tablet contains, in six columns, 331 lines of cuneiform writing, and measures about six inches by nine.

A translation of the Legend, which shows its agreement with and its difference from the Mosaic account of the Flood, may be found in Ragozin's "Story of Chaldea," and in Sayce's "Fresh Light from the Ancient Monuments."

SIAM.

Mr. Carrington, writing from Bangkok, says:

Of late I have been working among the people of this city, in the streets, lanes, and markets; and when I am out on business they are in the way of buying of me forty volumes of Scripture a day. I do not go out every day, for we are in the midst of the hot season, and we are reminded to be careful about exposure.

NOTES OF COLPORTAGE IN THE
LEVANT.

Mr. Shahbazian, our Trebizond superintendent, called recently upon the Armenian Bishop of Trebizond, who happened to be visiting Ordo, and sold him a copy of the Pentateuch in the Ancient language. Like other intelligent Armenians, he is exceedingly interested in this undertaking; and, as he purchased the book, he said: "I will examine it with great care, and talk with you again about it. I would that all our people might know what a blessing these books may be for them." It is at Ordo that, through the instigation of bigoted Greeks, the flourishing Greek Protestant community has been officially deprived of a place of worship, and now for several months has been unable to assemble, although constituting a community of over 300 souls. When this Armenian bishop came to Ordo, the Greek priests went to see him, and said: "See how we have succeeded in closing the chapel and schools of the Greek Protestants! Now, if you will unite with us, we shall be able to close the chapel and schools of the Armenian Protestants also." But the good bishop answered that he did not care to do such things, and did not consider it wise. Preaching in the church afterward, he referred to Protestants as "our brethren, and we must be on good terms with them."

At Kerasoun Mr. Shahbazian met a man who, though not a Protestant, seemed to be an earnest, energetic Christian. He had gradually found his way to light by reading, first, an Ancient Greek Testament, which he found very obscure; then he read the Modern Greek, which he understood considerably better; and at last he purchased a Graeco-Turkish Testament, which to him proved the most intelligible of all. To his fellow-countrymen he now preaches in this strain: "You have been blind long enough; purchase a copy of the Bible and be enlightened." He proposed to keep some Bibles in his shop for sale; and when it was suggested that he might, if he wished it, receive some compensation, he exclaimed: "No, indeed; I want no such thing! I do not wish the people to have the slightest reason for charging me with being a hireling. My desire is to do the people all the good I can—not as a Protestant employee, but as a Christian man."

It is a very common thing to hear of priests using their authority to prevent their people from buying the Bible. Cases of the opposite kind, like one of which we have recently heard at Kerasoun, are not so common. A priest was intent upon buying and reading the Scriptures, but was frightened out of his excellent purpose by the protestations and ridicule of some of his parishioners. Occasionally we hear of priests

undergoing a complete change, at least in their feelings. Some years ago, at a village near Adana, some 200 Armenians, under the leadership of their priest, seized a Protestant preacher and drove him out of the place on a donkey. Recently the Bible colporteur visiting the same place was entertained in the house of the very priest who had formerly led the anti-Protestant mob. Similar changes of attitude occur also among the common people. Recently Michal, in the Samsoun district, visited some laborers breaking stone on the road; and while they were taking their noonday rest, he showed them his Bibles and invited them to purchase, at the same time reading some carefully selected verses. Some of them purchased at once; others were enraged; and one young Greek cursed the colporteur vehemently, and urged that they drive him away. The colporteur patiently and quietly endured it all, and by his conduct so won them that they turned upon the Greek with a most severe rebuke. Visiting the same band of men at another time after this, the young man who had formerly behaved so roughly begged the colporteur's pardon, and he proved his sincerity by purchasing a Bible.

The experiences of Michal fully illustrate the persistency and the success with which petty officials are able to interfere with the work of Bible distribution. Michal is the colporteur who for over a year suffered such indignities at the hands of the officials of Alacham and Bafra. After the most unreasonable and vexatious delays, these difficulties were finally settled, when the burning of the mission-house at Bourdour, nearly a year ago, furnished the occasion for our legation to exhibit a little more than its wonted spirit. A peremptory demand settled the colporteur's case at once. Since that time he had been laboring without serious interference until the end of March, when he was arrested in Charshambah, under orders from the official who had formerly made him trouble at Alacham, this official having meantime been transferred to Charshambah. Michal was sent with his books to Samsoun. Just at that time Mr. Newberry, secretary of legation, was on his way to Marsovan, to investigate the difficulties there. He demanded and secured the instant release of the colporteur, and Minister Thompson was so gratified that he seems to have reported it along with his general report on Marsovan affairs. And yet Minister Thompson had scarcely got well out of Turkey before the colporteur was again arrested at the same place by the same man, and under still more aggravating circumstances.

At Yozgat recently a colporteur's books were seized, and, notwithstanding the printed imprimatur, were condemned and sent to Constantinople for examination.

It is now nearly four months since a Greek colporteur was arrested at Isbarta, in the province of Conia. He has not yet recovered all his books nor regained his personal liberty.

As I write, a telegram is handed me from Macedonia announcing the seizure of Bibles there. We await to hear that the man is sent in chains to Serres or Macedonia.

Notwithstanding all, the demand for Scriptures seems to increase rather than diminish.

LETTER FROM THE WESTERN TURKEY MISSION.

CONSTANTINOPLE, June 3, 1893.

DEAR BROTHER: As the Bible is the fountain of all truth, the sword of the Spirit, the one and all-sufficient weapon with which we are to conquer this land for Christ, it is with great satisfaction that we watch the circulation of that word through the agency of your Society. As a Mission, we heartily thank you for what you are doing. The colporteur is the pioneer and the printed word is the earliest preacher, penetrating to and welcomed in many places where the missionary would meet with coldness or opposition. Even Mohammedans regard the Bible as a holy book; and although rejecting Christ as the Son of God and the atoning Saviour of men, they still read and accept his wonderful precepts of love and good works. We may confidently believe that the enlightening Spirit will in due time lead them to accept the whole truth as it is in Jesus.

It has always been the policy of the missionaries not to antagonize, but to co-operate, as far as possible, with the Oriental Christian churches in the work of evangelization. We are therefore glad that you are able to issue the Bible in the Ancient Armenian language with the sanction of the Gregorian Armenian Church. Though perhaps less useful in itself than the Modern versions, it will serve to open the way for them, calling new and favorable attention to the benevolent work of your Society.

You have received the donation of \$440 from Kouzjak Oghlou, a zealous evangelical Greek of Alacham. It is only when we reflect that this is one of a number of similar gifts which he has lately made to evangelical work in this and other lands, in addition to great liberality in sustaining his own home work, that we can realize what a consecrating power is the gospel in this land. This is further illustrated by a movement in the Cesarea field. A year or two ago it occurred to one of the missionaries to ask the young and others to give small sums weekly for the spread of the Bible throughout the world. The idea has proved so popular that now, in many places in that region, large numbers have enthusiastically adopted the plan, and considerable sums are raised and sent abroad. Not the least advantage of this movement is its educating influence on the young.

You are kept constantly informed of the vexatious opposition to colportage shown by many officials of the government. Often colporteurs are thrown into prison; at other times they are expelled from the place where they are selling books, and left to take their own way. The reason given for this is that offering books to unwilling buyers stirs up strife and endangers the peace of the community. But it seems obvious that there is a deep-rooted hostility to all evangelical work. This is seen in the frequent closing of schools and churches and the obstacles thrown in the way of securing permits for buildings, though much of the opposition comes from hostile Christian sects. In Bourdour this opposition culminated in the burning of the missionary house. But the success of the American legation in getting an indemnity of \$2,640 has had the effect to arrest opposition and open a wide door for the entrance of the gospel.

The incident of the burning of the school building

at Marsovan by officials of the government was a very glaring act of open hostility. But we are confident that, in this case also, an indemnity of \$2,200 and the promise of an imperial permit having been secured, the issue will be to the ultimate advantage of the work.

During the year the cholera visited Trebizonde, greatly hindering evangelistic work in that part of the field. Political agitation also has been, and is likely to continue, a serious obstacle to our work. This has led the government to arrest many—some, doubtless, being guilty of illegal acts, but others innocent of the most serious charges brought against them. In this latter class, as we believe, are to be found two professors of the college at Marsovan and the preacher of Gemerek. We feel pained for those well-educated Christian men, and we bespeak your prayers on their behalf. All forms of business have in some places been largely interrupted, paralyzed by the terrorism that prevails. Whether the immediate future will show a better or a worse state of things is uncertain. But we look to the God of peace for that tranquillity which he alone can give.

Among the bereavements of the year, it is appropriate especially to mention the passing from us of Dr. Edwin E. Bliss, brother of Dr. I. G. Bliss, so long your valued representative in this city. For nearly fifty years he had been a genial, able, and most useful member of the missionary band. For the greater part of this period he was connected with the press in Constantinople. Hundreds of books and tracts issued under his supervision have been and still are doing their work in elevating and enlightening the people of this land. We shall sorely miss his loving spirit, his cheering presence, and his wise counsels.

Although our common work of evangelization has been hindered during the past year by an unusual number of obstacles, still we have no occasion to faint or falter; but, supported by the word of our Master, "Lo, I am with you always," we will go hopefully on in the work of circulating the Bible and in declaring its truth.

On behalf of the Western Turkey Mission,

M. P. PARMELEE.

H. S. BARNUM.

LETTER FROM THE EASTERN TURKEY MISSION.

BITLIS, Turkey in Asia, June 5, 1893.

To the Secretary of the American Bible Society:

DEAR SIR: The annual meeting of the Eastern Turkey Mission, assembled at Bitlis, to the American Bible Society sends greetings.

The Bibles furnished by your Society are sold to many nationalities in all parts of this empire; and in this Mission alone the book is sold, as a whole or in Portions, in twelve different languages. Aside from the colporteurs employed by the missionaries in this Mission, your agents have several under their special charge. Where your colporteur is not under the supervision of the missionaries he sometimes travels with the station colporteur, in order that the books and tracts sold by the latter may open the way for the sale of the Bible. Our own colporteurs carry school-books, tracts, and religious books together with the

Scriptures, and find sale for all. There are regions where colporteurs cannot work, and the Bible is sold from depositaries. Through these agencies Scriptures are sold to the amount of thousands of volumes annually, and one station brings the report of 13,027 sold during a period of twenty-three and a half years. The Bible is becoming more and more accessible to the population through the means above mentioned, and many villages which are now inaccessible in consequence of the political condition of the country have been supplied by sales of former years.

Last June a Jew came a distance of over thirty miles to one of the mission-stations to buy a Hebrew Bible, and watched eagerly until the book was found. He said that twenty could be sold in the place from which came.

The first edition of the Gospel of Matthew in Koordish (consisting of 500 copies) has been sold, and as many more were wanted. The other Gospels are ready for publication, and the remainder of the Testament is in process of translation. Your Agent in Constantinople is contemplating a transliteration of this Armeno-Koordish Testament into Arabo-Koordish, for the benefit of a people not yet reached.

There is a constant demand for the Bible, and in parts of the Mission a great demand. There is also an increasing reverence for it, and the objection to the Protestant translation is passing away.

The missionaries wish to express sincerest gratitude for the arrangement by which they are allowed Bibles for free distribution, as they can thereby supply poor and worthy persons who prize the book and are really unable to buy. The young men of the church in one out-station have a society to promote the distribution of the Bible. They raise money by regular subscription, purchase Bibles, and present them or sell at full or reduced prices.

In the Mardin field three men are employed to teach the Bible in the markets. In such teaching the Testament is put into the hands of a scholar as soon as he is able to read. The Bible is used as a textbook in all our schools, and often takes the place of a reading book. Bible women are doing valuable work in our stations and out-stations. Their usual method of work is to secure a limited number of scholars, to whom they give a daily lesson in reading, together with instruction in Bible truth to all who will listen. There are places, however, where teaching Bible reading to grown women seems lost labor, and the worker is instructed to go from house to house, reading and explaining the word of God. One of such workers is the mother of a family, and can only do this house-to-house work occasionally; but she is received gladly, and with her good knowledge of the Bible is able to turn to just the passage her listener needs. In her report she tells of talks on sin, repentance, salvation, and Bible comfort, with appropriate passages used. A couple of native women in one station asked for a plan for systematic Bible reading. A plan was formed whereby an alliance of more than fifty women are reading a chapter in the Old Testament daily during the week, and two chapters in the New Testament each Sunday.

In a mountain village we have a church-member who was formerly a travelling singer. He sang low Koordish songs, accompanied by a tamborine. He

thought to commit to memory a few Arabic Psalms to sing, and in learning the first Psalm he was convicted of sin. He realized that he was not the righteous man described, abandoned his wicked ways, and found the way of righteousness. Our colporteurs are continually bringing very interesting incidents connected with their work, which go to prove the power of God's word to work on all hearts.

In behalf of the Mission,

MISS C. H. PRATT.

EAGERNESS TO BUY THE SCRIPTURES IN UGANDA.

Bishop Tucker writes to *The Church Missionary Intelligencer* of the hearty welcome given to him on his return to Uganda on the day before Christmas, last year, and of his addressing an audience of more than five thousand people. He found an eagerness to read the Scriptures as well as to hear the preaching of the gospel. He says :

I brought with me from the coast more than 8,000 Portions of the word of God. The delight of the people is indescribable. Daily my house is besieged by would-be purchasers. Last time when books arrived the eagerness to possess them was such that there was danger of the house being knocked down. It has therefore been decided to sell them at several centres at one and the same time. Those who come for books are therefore turned away until the arrangements are complete for the sale to go forward. Many more loads of books are coming up by the old road, and I trust, by our friends at home keeping up the supply, to pour a constant stream of God's truth upon the land.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ARKANSAS.—The month of May has been one of growing interest to our Bible work. Nearly all of our anniversaries for this month have been occasions of more than usual interest.

The Sunday school work is growing in force and interest from time to time. Altogether the month has been one of the most pleasant and profitable during my connection with the work.

ILLINOIS.—The forty-eighth anniversary of the Ogle County Bible Society was held in the Methodist Episcopal Church of Oregon, Ill., on the afternoon and evening of April 27th. As usual, it was a live and interesting meeting. The evening was specially noteworthy. Rev. Mr. Mailley, pastor of the Methodist Episcopal Church, delivered a very interesting and impressive discourse suited to the occasion. The District Superintendent also took part in the services.

The society made a donation of \$100 to the Parent Society. This evidence of interest and good-will, so often repeated in the years gone by, shows that the Bible cause is not likely to die in Ogle.

MICHIGAN AND WISCONSIN.—Two thousand miles of travel during May brought me face to face with the

officers of twenty-three Bible societies, and furnished an opportunity for fifteen sermons and addresses for the Bible cause.

The public meetings of the local societies have been largely attended, and the collections show a decided increase over previous years. The last Sunday of the month was spent at Calumet, in the great copper district of the upper peninsula of Michigan. In the evening the churches joined in a union service in the Methodist Episcopal Church. It was estimated that a thousand people attended the meeting.

The interest in the work of supplying the children, especially those in the Sunday schools, is increasing. Fifty of the children in the Indian school at Wittenberg have been supplied with Bibles, and others with Testaments.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—Most of May was spent in North Dakota. Several of the auxiliaries held their annual meetings during the month. The sales have increased over those of two years ago, and in six years I have not seen the prospect so bright in North Dakota. Although many of the farmers did not begin seeding until the middle of May, about a month later than usual, the ground has been thoroughly soaked and an abundant harvest can be expected.

NEW JERSEY, DELAWARE, AND STATEN ISLAND.—A meeting of the officers and managers of the Atlantic County Bible Society was held in Atlantic City on May 2d, and reports showed the best work done in that county for many years. Plans were made for further aggressive movements.

I received a very cordial welcome at the meeting of the synod of the Reformed Church on May 3d, at Hackensack, N. J., and addressed the brethren in the interest of our work.

May 7th was spent in the West Presbyterian Church of Bridgeton, and at a union meeting of the churches at Fairton, N. J., in the evening.

May 9th I addressed the Congregational Association at Orange, N. J., and on the 11th spoke at the annual meeting of the Sussex County Bible Society at Lewes, Del. It was the largest and most interesting meeting in that county for many years.

May 14th I preached in Trinity Methodist Episcopal Church, Bridgeton, and received the largest contribution ever made by that church for the Bible Society.

I have been from home on official duty twenty-one days, delivered nineteen sermons and addresses, sent out 120 letters and 2,300 official documents, and travelled 1,313 miles.

NEW YORK.—Among visits made during the month of May were those to the particular synod of Albany and the anniversary of Columbia County Bible Society. By the synod your representative was accorded a hearing, after which that body adopted the following resolution:

"Resolved, That this synod cordially commends to the liberality of our churches the American Bible Society, with the expressed hope that the support of this worthy agency of the Kingdom, in its future, may be such as to warrant the restoration of that branch of the work carried on through the Society's system of colportage."

At the anniversary of Columbia County Bible Soci-

ety addresses were delivered by James U. Emerick, Rev. D. B. Wyckoff of Ghent, Rev. O. H. Walser of Cohoes, and your representative, to a crowded church. This society celebrated its seventy-fifth anniversary, and it is one of our auxiliaries most deeply interested in the Bible cause. Liberal collections were secured from many of the churches. This society transfers this year \$2,000 from purchase account to donation account for the general work of the American Bible Society.

Saratoga County Auxiliary has lost one of its most valuable supporters, Prof. H. A. Wilson, for a long time the corresponding secretary of this society.

OHIO.—The Wayne County Bible Society held a very interesting meeting at Wooster in May. The attendance and interest were good. The city is being canvassed and confidence is expressed that work throughout the county will be vigorously begun at an early day.

Ashland County Bible Society had an enthusiastic meeting also in May. Friends of the Bible who are true to the cause are numerous in Ashland.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—A popular union Bible meeting was held at Taylor Street Methodist Episcopal Church in Portland, Ore., on Sabbath afternoon, May 7th. Rev. George Whitaker, D.D., president of Willamette University at Salem, delivered a very interesting and powerful address on the occasion. The attendance was large and the interest very good.

TEXAS.—The five anniversaries of auxiliaries which I attended this month were those of Columbia, Eagle Pass, Grimes County, Medina County, and Uvalde County. I also revived and re-organized the auxiliary of Hempstead, which has been inactive for eleven years. All these meetings were well attended, and with encouraging results.

The anniversary of Medina County is worthy of note. It is German, and a model. Monday after Whitsunday is the regular time. All the day is given to its meeting. They come for ten miles in their farm wagons with their families and spend the day. Usually the services are in German. This year your District Superintendent made an address in English for them in the afternoon. The members pay regularly their annual fees, and are a committee of the whole to see that no family in the bounds is without a Bible. Every year it makes a donation to aid the Parent Society in its work.

SARATOGA COUNTY BIBLE SOCIETY, N. Y.

The annual meeting of the Saratoga County Society was held in the Ballston Spa Presbyterian Church on the 25th of January. At this meeting the treasurer was instructed to forward \$300 to the American Bible Society as a donation. Action was taken concerning the lamented death of the Rev. O. J. Squires, who had recently acted as agent of the society, and who had for many years rendered efficient service as a District Superintendent of the Parent Society in New York and in Iowa. The paper adopted contains, among other resolutions, the following:

"Resolved, That we who knew Rev. Mr. Squires so

long and well, who have witnessed his fidelity and know his devotion to the Bible cause, for which he labored for many years exclusively, do hereby record our expression of sadness at his sudden departure from us.

At the earnest solicitation of Prof. Wilson that he be no longer retained as corresponding and recording secretary of the society, the following resolution was presented by J. H. Daly, and adopted by the society:

In view of the expressed purpose of Prof. H. A. Wilson to retire from his position as secretary of the Saratoga County Bible Society, it was

Resolved, That in acceding to Bro. Wilson's request to be excused from the burdens which he has borne for twenty three consecutive years, we do so with the deepest regret, and wish to express our hearty appreciation of the years of service rendered by him so faithfully, so cheerfully, so effectually to the Bible cause. In times of success his influence has been foremost. In times of depression his energy and enthusiasm have warded off a seeming failure. To his tireless interest is due in a large measure the results accomplished in this county. We wish the divine blessing upon him in his allotted years, and upon the cause to which so much of his strength and time have been consecrated.

The retirement of Prof. Wilson from the secretaryship of this auxiliary indicated that his life-work must be near its end, for his devotion to the Bible cause was so earnest that he would not resign the position he had so long filled unless convinced that his impaired health demanded it. We are not greatly surprised, therefore, though deeply pained, to learn of his decease on the 23d of May at his residence in Saratoga Springs.

MISCELLANEOUS.

WHO IS TO BLAME?

Under this title the *Nashville Christian Advocate* of the Methodist Episcopal Church, South, recently published a stirring editorial, from which the following paragraphs are taken:

The noblest and least appreciated benevolent organization in the United States is the American Bible Society. For the lack of money the Managers cannot do what they wish to do in circulating the holy book.

The state of the Society's finances in 1892 forced the management "to suspend its colporteur work in the Western States." That is a sad business indeed. The Society has extensive and well-laid plans for supplying all immigrants with the Bible: when they get the means they will carry these plans into execution. What can be more needed than the Bible in the house of every foreigner that comes to our country? The Bible is the best antidote, and the only one, for the poison they bring to us. That work is held in check, or arrested, for lack of means.

The Society is really just now ready to do its best work. Such an institution requires long time. The

work of translation into foreign tongues and dialects, and the making of type necessary for printing the books in languages having different characters, take many years. But the Society is equipped for publishing the Scriptures, in whole or in part, "in more than eighty languages and dialects." When an institution has just reached the point of entire readiness to do its work, stopping or abridging its energy then is a monstrous waste. The Society is also busy with other translations. There must be money to put them into book form. The Christian world should give itself no rest till a copy of God's word is in every house and hut on earth. The British Society has resolved to do this for India. It will be done, but the Christian world ought not to be so slow in doing it.

A private letter gives the cheering information that within the past six months, or more, the funds have increased—but by the *increase in legacies* beyond what was usual. This relieves the pinch, but it is no basis for business; it is too variable. Besides, when a legacy is paid it means that one who helped is gone. The resources and power of the British and Foreign Bible Society increase: so ought ours. It is every way as well managed; there is not a stain on its long and noble history. American Protestantism is as able to supply funds for Bible circulation as English Protestantism. And our people are as liberal. Why, then, the difference? We are less systematic for one thing. Another is, we have on hand a great many benevolent enterprises that are pushed with relentless energy by their special agents, and the greatest benevolent institution in America is really not much in the thoughts of the mass of Christian people.

These remarks apply especially to the southern section of the Union. Whatever the explanation, the fact is we have not done our part—we have done only a very small part of our part. We could give the figures, but are ashamed. We can do better without burden. There are few congregations in which there are not some people with sense enough to know the value of the Bible Society, and with hearts enough to help. Pastors might "mention the matter," and "give the people a chance." The Discipline contemplates something from every church, but we should go farther May, 1894. We take from Dr. Hunt's letter a suggestive paragraph—not written for publication, but that must be instructive:

"It seems to me clear that like the British and Foreign Bible Society this Society ought to be steadily increasing. That society issues about four million copies annually, while we have issued but a million and a half. We ought now to issue two millions; a year later two and a half millions, and so on."

What has been raised for the American Bible Society? should be one of the disciplinary questions asked by the Bishop at each session of the Annual Conferences. The Presbyterian Churches (North and South) have also ordered that collections for the Bible Society be reported in their Minutes. If we are not mistaken, similar action was nearly taken at St. Louis in 1890. For some reason it seems to have fallen through—by inadvertence, or misunderstanding certainly. Such a question asked and answered at each Annual Conference would keep this sacred interest before the Church. It would, we believe, do more to develop liberality toward the Society, and right views

as to its relation to the salvation of the world, than scores of appeals. This is *our* Society if we will have it so. It is non-sectarian; it is ecumenical; it helps every part of the work of every Church in co-operation with it. What could we have done without it? What could we now do without it? If the Society were blotted out what could we do in our foreign mission work? It sounds like an alarm bell at night when it said "the Society ran behind in receipts." Those who love the Bible will help the Society by regular gifts—sending something each year. In what grander, more Christian work now done in this world can a good man take part?

THE FRONT PORCH MAN SAVES HIS
PULPIT BIBLE.

[From the New York Evangelist.]

The day after our church fire last winter we found the scorched and charred pulpit toppled over under the débris in the basement, where it had been cast when the stone wall of the gable fell upon it during the fire, carrying the pulpit platform and a good portion of the audience-room floor to the basement beneath. At the same time remnants of the pulpit hymn-book were found, both covers and about one-third of the leaves having been entirely burned. Three months later, after the winter snows and spring rains had deluged everything, when the workmen began clearing away the rubbish preparatory to the rebuilding, we found parts of one of my pulpit chairs. Its back was gone and three of its legs. The fourth leg I twisted off of the charred frame, as a relic of that upon which I used to sit.

In the midst of such general wreckage my hope of finding the old pulpit Bible was small. It had been left in its usual place on the pulpit, with the hymn-book on top of it. Some three weeks ago the workmen greeted me with the welcome news, "We have found your Bible." Going to the place indicated, I found the blackened, water-soaked, misshapened volume that had once been our handsome pulpit Bible. Bringing the thing home, I found upon closer inspection that the covers were entirely burned off at the back; their edges were as brittle as cinders, and both were split in twain by the heat and water. The edges of the leaves were charred and discolored on the average for the distance of about half an inch into the volume, while the whole was so water-soaked that if I attempted to lift a leaf by itself it would tear of its own weight.

A still closer examination soon showed me that not a single verse, or word, or letter was gone, or even illegible, in the whole of the sacred volume. Thereat I was greatly rejoiced, and was filled with gratulation that "the word of God shall stand forever," and I remembered also that the declaration is that "the Scripture cannot be broken." And I said to myself: Is this what it means? Does it mean that the Bible cannot be burned? Is this the reason that my Bible was saved and my hymn-book nearly half burned up? I have something of a reverent feeling toward every copy of God's word, but I confess to no superstition about it; and so I am compelled to believe that a copy of the dictionary, or of Shakespeare, would have escaped the flames just as readily as my pulpit Bible had it been in a like situation.

But here is this dear book, water-soaked, ash-stained, and dirt-covered, still in danger of ruination; and how can I save it? If I lay it aside, closed up, it will certainly mildew, and so become worthless; and, indeed, signs of this are already just beginning to appear from its three months' enforced retirement from the light. So I take it carefully out on the porch, and with a broom sweep off the outside ashes and dirt. Then I lay it open carefully in my study and attempt to wipe away some of the ashes that have trickled across a page, and I try to rub off some of the stains—only to find, to my sorrowful distress, that I am simply making matters worse. I seem to myself to be working like some of the defenders of God's word. * * *

So I have sadly come to the conclusion that we can really do but very little to save the Bible or to defend it. Human passion, prejudice, and personal desire are very much like my soiled fingers. Men cannot keep their own minds absolutely clean even when handling God's word for its defense. Thus I long for the time to come when the General Assembly and all our theologians will do (in a figure) just what I finally did with my old pulpit Bible. I found it tearing and blotting under my very best endeavors to save it; so I at last opened it, and propped it open to as many places as I could safely, and carried it to my open study window, where the sunlight and the winds of heaven fell upon it as freely as possible. Thus for two weeks or more I was constantly changing its position and opening its pages at new places and giving it the greatest exposure possible, and now the volume is safe, and a Sabbath ago I took it to church and read to the people therefrom.

All this while the lesson has been burning itself into my soul that *the Bible is its own best defense!* It needs simply to be opened and read in every language and tongue in all the earth, and there is that about it which will "discover itself to every people as being the very word of God," "the only infallible rule of faith and practice." * * *

DOUGLAS P. PUTNAM.

LOGANSFORT, IND., June 7, 1893.

A MARVELLOUS BOOK.

The structural unity of the word of God makes for its authority and infallibility. The Bible is no book of divided counsels; opposing philosophies wage no war upon its pages. It proclaims but one morality. Its precepts, laws, and teachings, emanating from One, and he the infinitely holy, pure, and righteous God, are consistent with themselves and their lofty origin.

From Genesis to Revelation the Scriptures speak with one voice, and, so far as the essentials of faith and living are concerned, speak never with uncertain sound. Through the passage of fifteen hundred years, through a multitude of teachers, through a vast variety of mental endowments and human experiences, they utter a consistent testimony and proclaim a similar requirement.

No other book in existence of such varied styles, composed by so many hands, and occupying so long a period in its compilation, is marked by so marvelous a unity. A single great scheme underlies, traverses, and interpenetrates the Bible, a great and connected system of truth, as bone and cartilage the

human frame; a single, high, gracious, and inflexible aim pervades this majestic volume from end to end. In principle and essence the faith of David and Paul, Daniel and John, Abraham and Peter, is but one. Genesis and Revelation greet each other across the gulf of ages. God's word is a unit—a boastful science, a proud, self-satisfied, and imperious criticism, to the contrary notwithstanding. Christ attests Moses and Moses says "Amen" to Christ. Together they stand or together they fall. Invalidate the one, you destroy the other.

The enemies of Revelation, and they have been learned, numerous, malevolent enough, have never yet successfully impeached these witnesses of inconsistency or irreconcilable variance. All taught of God. They, while preserving their personal and individual characteristics and freedom of thought and expression, speak according to the same rule, mind the same thing.

Thus harmonious, consistent, and self-attesting, there is no occasion, as indeed there is no opportunity, to call in the aid of any "verifying faculty" which shall distinguish between a divine and a merely human element, in a revelation which asserts itself throughout, "God-breathed," which itself declares that "all Scripture is given by inspiration of God and is profitable"—the whole of it profitable, though not necessarily all equally profitable—"for doctrine, for reproof, for instruction in righteousness."

This wonderful unity of spirit-teaching purpose magnificently attests the complete authority and infallibility of the divine word, secured, as it must have been, by a superintending Providence and a higher than human control.—*Rev. W. T. Sabine.*

THE ABUSE OF THE BIBLE.

The best gifts of God may be perverted. From the bounties of field, grain, and orchard may be formed the deadly poison of the still. Man's noblest powers are often misused. The will sometimes hardens into obstinacy, the affections are bestowed upon unworthy objects, and the imagination dwells upon the sinful and impure. The Bible is God's great gift of love to a lost and dying world. It teaches us how to escape from sin, death, and hell. It contains such a wealth of hidden treasure that centuries of devout study have not revealed all its meaning, while at the same time the great plan of salvation is so clearly revealed that the most simple need not go astray. Like every other good gift of God, it has often been perverted and abused. By priestly craft it has been withheld from the laity, or confined in a language of the past. It has also been abused by professed admirers and friends.

It is grossly abused when pressed into the service of superstition, used as a charm, or for purposes of divination. Yet even some very good people have tried to ascertain God's special plan or will concerning them by opening the Bible at random.

It is abused when employed simply as an arsenal from which to draw weapons for theological warfare. No doubt the "proof-text" system has been greatly overdone and has led to much perversion of Scripture. Texts instead of being interpreted in the light of the context and from the compass and design of

an entire chapter or book are isolated from their surroundings, and often given a meaning purely arbitrary.

The Bible is abused by fanciful and strained interpretation. Thus it is made a nose of wax to be twisted into any desired shape. Mysterious and occult meanings are given to the plainest historical facts. Origen was the first to introduce this method of interpretation, and he has had many disciples. The division of the Bible into chapters and verses is a merely human arrangement, and in many cases so unskillfully done as to be a hindrance rather than a help. The very exposition of the Bible has often proved its perversion. Men have first formed a creed and then gone to the Bible to seek its confirmation, instead of going to God's word simply to ascertain what God has said and what the mind of the Spirit is. It is a shameful abuse of the Bible to use a text to point a witticism, yet sometimes even ministers of the word have not been guiltless in this respect. Such trifling with sacred things shows a weak head, if it does not show something worse.

The Bible may be abused by either addition or subtraction. A fearful warning against adding to or taking from its sacred teaching guards the portals of Revelation as the cherubim's sword guarded the entrance to paradise. We want not only a whole Bible, but we want the Bible without any human additions. The wine of God's word must not be weakened.—*Rev. Jesse S. Gilbert, A.M., in the Central Christian Advocate.*

THE Bible is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest satisfaction that ever was enjoyed; it contains the best laws and the most profound mysteries that ever were penned; it brings the best of tidings and affords the best of comfort to the inquiring and disconsolate. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed: to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. And that which crowns all is, that the Author is without partiality and without hypocrisy, "in whom is no variableness neither shadow of turning."—*Selected.*

THE permanent agency in missionary work is the Bible. This has been conspicuous in the past, and is still most manifest. Madagascar is among the notable modern confirmations of this truth. The Roman Catholics started a mission there in 1616, but not a vestige of their labors remains, because the word of God was not given to the people. But, since the Norwegian missionaries took possession of the Island in the name of Jesus Christ, a mighty transformation has taken place. One who has recently been visiting there traces the result to the Bible, and says: "There are now one thousand three hundred and sixty

Christian congregations on the Island, and these are the work of the Bible. Other books are considered useful in so far as they throw light on the Scriptures." The Church is recognizing, more and more, the power of the Bible as the enlightener of the world. Missionaries direct their special efforts toward its translation and circulation. God's truth has an elevating, regenerative, and transforming power. It builds up Christian character, changes the life, and reforms the habits. The world needs it and must have it.—*The Presbyterian.*

A LITTLE boy closed a short article that he had written, for one of the meetings of the mission band to which he belonged, with these words: "It's my opinion that all the folks in the world what has got the Bible, ought to send it to all what hasn't;" which expression was good in sentiment, if not correct in its English.—*The New York Evangelist.*

BIBLE SOCIETY RECORD.

NEW YORK, July 20th, 1893.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, July 6th, 1893, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

Religious services were conducted by the Rev. A. H. Clapp, D. D.

Grants of books were made to the value of about \$5,530, including \$2,000 for colportage in the United States, and consignments to the Society's La Plata and Brazil Agencies.

The Secretaries exhibited to the Board a *fac-simile* of the Chaldean Flood Tablet, recently reconstructed by Professor Haupt, of Baltimore, and presented to the Society by the Johns Hopkins University.

Letters were presented from the Rev. Mr. Bowen, the Agent for the Levant, complaining of the incessant interference of the local authorities in Turkey with the Society's colporteurs, who in defiance of law and of treaty obligations are arrested, imprisoned, and deprived of their books. This state of things has become chronic, and calls for more effective protection from the Government of the United States.

Among other communications from foreign correspondents were letters from the Eastern Turkey and the Western Turkey Missions of the American Board; from Mr. Kilbon, of the Zulu Mission; from Mr. Ponzotti, at Colon, on his way toward Peru; from Dr. Farnham and other missionaries in China, in relation

to the text of the Shanghai Colloquial New Testament; and from the Bible Societies' Committee of Japan.

The issues from the Bible House during the month of June were 87,126 volumes; issues since April 1st, 266,746 volumes.

Deceased Director.

Rev. James E. Chapin, Westfield, N. Y.

Deceased Members.

Rev. John Livesey, New Bedford, Mass.
Rev. William T. Findley, D.D., Perrineville, N. J.
Rev. George W. Cleaveland, Harbor Creek, Pa.
Rev. Cyrus Meeker, Buskirk's Bridge, N. Y.
Rev. George Croft, Detroit, Ill.
Rev. Joseph T. Arnold, St. Peter, Minn.
Rev. George Hillson, Fredericksburg, Iowa.
Lawrence Van Der Veer, Griggstown, N. J.
Mrs. Harriet W. Stevens, Danbury, Conn.
Mrs. C. L. Ford, Ann Arbor, Mich.
Mrs. Clara H. R. Everson, North Abington, Mass.
Lemuel J. Hopkins, Albany, N. Y.

Summary of District Superintendents' Reports for the month of May, 1893.

| | |
|---|------------|
| Number of District Superintendents reporting..... | 21 |
| Auxilaries, Branches, etc., visited..... | 168 |
| Anniversaries attended..... | 67 |
| New Societies and Committees formed..... | 3 |
| Sermons and Addresses delivered for the Bible cause | 261 |
| Letters sent..... | 2,130 |
| Miles travelled on official duty..... | 30,714 |
| Donations and subscriptions secured for Bible cause | \$1,929 72 |

Summary of Bible Distribution in May by 5 Colporteurs and 14 County Agents reporting.

| Colporteurs. | Co. Ar'ts |
|---|-------------------|
| Days of Service..... | 87 364 |
| Miles travelled..... | 913 3,498 |
| Families visited by them..... | 1,516 9,249 |
| Families found without a copy of Scriptures | 406 739 |
| Families supplied by sale or gift..... | 167 379 |
| Destitute individuals supplied in addition. | 129 232 |
| Number of books sold..... | 800 75 |
| Value of books sold..... | \$182 52 \$332 76 |
| Number of books distributed gratuitously..... | 129 433 |
| Value of books distributed gratuitously... | \$23 93 \$78 07 |
| Contributions received..... | \$11 66 \$765 15 |

Summary of 88 Annual Reports of Auxiliary Societies, received in June, 1893.

| | |
|--|------------|
| Receipts from sales in twelve months..... | \$3,839 57 |
| Receipts from collections and donations..... | 2,787 55 |
| Paid American Bible Society on book account..... | 4,525 19 |
| Paid American Bible Society on donation account.. | 886 05 |
| Expended on their own fields..... | 863 63 |
| Value of books donated..... | 416 30 |
| Value of stock on hand at date..... | 7,206 86 |
| No. of these auxilaries reporting general operations | 5 |
| Collecting and distributing Agents employed..... | 5 |
| Families visited by them..... | 1,539 |
| Families found destitute..... | 118 |
| Destitute families supplied..... | 94 |
| Destitute individuals supplied in addition..... | 262 |
| Sabbath and other schools supplied..... | 7 |

RECEIPTS IN JUNE, 1893.

LEGACIES.

Brown, Harriet W., late of Belchertown, Mass..... \$10 00
Hutchinson, Aaron, late of Trenton, N. J..... 728 54

| | | | |
|---|----------|---|--------------|
| Hill, N. W., late of North Topeka, Ks. | \$5 00 | Moore, Thomas C., late of Brooklyn, N. Y. | \$1,406 88 |
| Jackson, Theodore L., late of Hamp-tonburg, N. Y. | 2,000 00 | Phillips, Anna H., late of Middle-town, Ct. | 525 00 |
| Kirk, Rev. Edw'd N., late of Boston, Mass. | 2,500 00 | Stuart, Mrs. Mary, late of New York. | 103,694 44 |
| Look, Roselia S., late of Dewittville, N. Y. | 600 00 | | \$176,471 86 |

GIFTS FROM INDIVIDUALS.

| | |
|---|------------|
| "A Friend," Boston, Mass..... | \$50 00 |
| Borst, Mrs. C. O., New York..... | 50 |
| Contributed by Individuals, Turkey..... | 440 00 |
| Contributions, China..... | 107 20 |
| "Cash," Illinois..... | 75 |
| Dickerson, J. B., Arkansas..... | 1 00 |
| Davless, Auntie T., Harrodsburg, Ky..... | 2 80 |
| Donne, T. N., Corsicana, Texas..... | 5 00 |
| Elwyn, Alfred, Philadelphia, Pa..... | 5 00 |
| Hobson, Catherine F., East Oakland, Cal..... | 5 00 |
| Individual, New York..... | 50 |
| Jacobson, Nelson, Hutto, Texas..... | 10 00 |
| Miller, Mrs. R., East Oakland, Cal..... | 10 00 |
| Murray, George, College Mound, Mo..... | 40 |
| Newman, Irene, Belle Centre, Ohio..... | 1 00 |
| Smith, Jacob C., and Family, Franksville, Wis..... | 25 00 |
| Smith, Miss Ruhamah, Franksville, Wis..... | 1 00 |
| Stoughton Bible Class..... | 50 |
| Sunday School Children, Meth. Ep. Ch. South, Paris, Mo..... | 1 69 |
| Summers, Horace A., Tingley, Pa..... | 15 00 |
| Tiede, Rev. J. A., Ind..... | 2 00 |
| Tucker, Mrs. Josephine, Franksville, Wis..... | 1 00 |
| "A Friend," Detroit, Mich., bonds..... | \$5,000 00 |

CHURCH COLLECTIONS.

| | |
|---|--------|
| ARKANSAS. | |
| Camden, Meth. Ep. Ch. South..... | \$6 75 |
| CALIFORNIA. | |
| Pomona, First Pres. Ch..... | 2 55 |
| CONNECTICUT. | |
| Talcottville, Cong. Ch. and Society.... | 9 74 |
| FLORIDA. | |
| Live Oak, Pres. Ch..... | 5 00 |
| GEORGIA. | |
| East Macon, Meth. Ep. Ch. South.... | 2 50 |
| Hagansville, Meth. Ep. Ch..... | 50 |
| Macon, Centenary M. E. Ch. South.... | 3 50 |
| " First Pres. Ch..... | 3 20 |
| INDIANA. | |
| Muncie, First Pres. Ch..... | 10 07 |
| Pomona, Meth. Ep. Ch..... | 2 60 |
| IOWA. | |
| Dallas Centre, Pres. Ch..... | 3 00 |
| KANSAS. | |
| Arlington, Pres. Ch..... | 2 00 |
| KENTUCKY. | |
| Caldwell, Cumberland Pres. Ch..... | 20 51 |
| Greenville, Meth. Ep. Ch..... | 2 25 |
| LOUISIANA. | |
| Baton Rouge, Churches in..... | 42 70 |
| " " First Pres. Ch..... | 10 95 |
| Hammond, Meth. Ep. Chs..... | 6 00 |
| " Cong. Ch..... | 5 00 |
| " Episcopal Ch..... | 4 50 |
| " Seventh Day Baptist Ch..... | 1 00 |
| New Orleans, Trytanla St. Pres. Ch..... | 25 00 |
| " " Felicity Meth. Ep. Ch. South..... | 36 00 |
| MASSACHUSETTS. | |
| Worcester, Plymouth Cong. Ch..... | 4 00 |
| MICHIGAN. | |
| Grand Haven, First Ref'd Ch..... | 10 55 |
| MINNESOTA. | |
| Lake View, Cong. Ch..... | 1 08 |
| Minnesota Conf., Swedish Luth. Ch..... | 19 54 |
| West Duluth, "Our Saviour's Brethren Congregation"..... | 2 40 |
| MISSISSIPPI. | |
| Magnolia, Meth. Ep. Ch. South..... | 10 00 |
| Starkville, Churches in..... | 33 40 |

MISSOURI.

| | |
|--|--------|
| Brunswick, Meth. Ep. Ch. South S. S..... | \$4 00 |
| Butler, First Pres. Ch..... | 5 00 |
| Bue Springs, Churches..... | 9 45 |
| Clinton, Pres. S. S..... | 2 46 |
| " Cong. Ch..... | 5 45 |
| Hannibal Dist. Conf., M. E. Ch. South..... | 7 00 |
| Morett, Waldensian Pres. Ch..... | 3 70 |
| Plattsburg Dist. Conf., Meth. Ep. Ch. South..... | 30 00 |
| Pleasant Grove, Meth. Ep. Ch. South..... | 12 25 |

MONTANA.

| | |
|---------------------------------------|------|
| Virginia Conf., United Breth. Ch..... | 3 00 |
|---------------------------------------|------|

NEBRASKA.

| | |
|---------------------------------|------|
| Columbus, Meth. Ep. Ch..... | 2 00 |
| Fairmont, Cong. S. S..... | 1 33 |
| Lexington, Meth. Ep. Ch..... | 1 85 |
| North Platte, Meth. Ep. Ch..... | 2 00 |
| Overton, Meth. Ep. Ch..... | 2 00 |

NEW JERSEY.

| | |
|---|--------|
| Bedminster, Ref'd Ch..... | 2 00 |
| Montclair, Meth. Ep. Ch..... | 108 07 |
| Milford & Little York, Meth. Ep. Chs..... | 2 00 |

NEW YORK.

| | |
|---|--------|
| E'mira, Lake St. Pres. Ch..... | 10 00 |
| Flushing, Cong. Ch..... | 48 51 |
| Gallupville, Ref'd Ch..... | 3 75 |
| Hornellville, First Pres. Ch..... | 11 20 |
| New York, East Eleventh St. Meth. Ep. Ch..... | 1 00 |
| Wyoming Conf., Meth. Ep. Ch..... | 111 00 |
| Warsaw, Pres. Ch..... | 36 74 |
| Woodstock, Ref'd Ch..... | 2 00 |

NORTH CAROLINA.

| | |
|---|------|
| Clinton, Meth. Ep. Ch. South..... | 4 45 |
| Durham, Meth. Ep. Ch. South..... | 8 00 |
| Lexington, Pres. Ch..... | 2 00 |
| Oxford, Pres. Ch..... | 2 00 |
| Raleigh Mission and Brooklyn Meth. Ep. Ch. South..... | 3 50 |
| Waddington, Meth. Ep. Ch. South..... | 5 00 |

OHIO.

| | |
|------------------------------------|-------|
| Beasville, Meth. Ep. Ch..... | 5 00 |
| East Ohio Conf., Meth. Ep. Ch..... | 5 00 |
| Hendrysburg, Meth. Ep. Ch..... | 6 00 |
| Highlands, Pres. Ch..... | 6 00 |
| Montgomery, Meth. Ep. Ch..... | 1 00 |
| Oakmont, Pres. Ch..... | 16 00 |
| Smethport, Meth. Ep. Ch..... | 5 00 |

PENNSYLVANIA.

| | |
|--|--|
| | |
| | |
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| | |
| | |

SOUTH CAROLINA.

| | |
|---------------------------------------|------|
| Becca, Pres. S. S..... | 1 28 |
| Beaufort, Meth. Ep. Ch. South..... | 3 00 |
| Conway, Meth. Ep. Ch. South..... | 3 00 |
| Centre Point, Pres. Ch..... | 2 50 |
| Coosaw, Brown's Chapel, Pres. Ch..... | 7 57 |
| Laurens, Pres. Ch..... | 2 00 |
| Mt. Tabor, (G.) Pres. Ch..... | 3 40 |

TENNESSEE.

| | |
|-----------------------------|------|
| Harris, Meth. Ep. Ch..... | 5 75 |
| Mulberry, Meth. Ep. Ch..... | 2 51 |
| Bethesda, Pres. Ch..... | 1 50 |
| Quintana, Pres. Ch..... | 3 20 |
| Troup, Pres. Ch..... | 1 00 |

WISCONSIN.

| | |
|---|--------|
| Evangelical Association Conference..... | 100 38 |
| Genesee, Cong. Ch. and Soc..... | 4 87 |
| Merrill, Pres. Ch..... | 2 00 |

CREDITED AS DONATION. CREDITED ON ACCOUNT.

| | |
|-----------------------------------|---------|
| Anderson Co., S. C..... | \$17 28 |
| Bullock Co., Ala..... | 11 84 |
| Beebe & Vic., Ark..... | 6 20 |
| Barren Co., Ky..... | 56 04 |
| Berry Co., Mich..... | 8 04 |
| Becker Co., Minn..... | \$2 00 |
| Brookfield, Mo..... | 6 35 |
| Beyler Welsh, Mo..... | 30 00 |
| Buncombe Co., N. C..... | 1 93 |
| Barnes Co. Bible Com., N. D..... | 38 15 |
| Bismarck, N. D..... | 10 00 |
| Butler Co., Ohio..... | 147 25 |
| Burnet Co., Texas..... | 45 00 |
| Benwood & Vic., W. Va..... | 4 32 |
| Carrollton, Ala..... | 23 10 |
| Central, Ark..... | 48 00 |
| Columbia Co., Ark..... | 11 40 |
| Crawford Co., Ark..... | 11 80 |
| Central Bible Society, Cal..... | 75 14 |
| California..... | 900 00 |
| Coweta Co., Ga..... | 21 65 |
| Clay Co., Ks..... | 60 00 |
| Calumet Co., Mich..... | 60 11 |
| Chisago Co., Minn..... | 35 00 |
| Clay Co., Minn..... | 39 95 |
| Cooper Co., Mo..... | 30 00 |
| Cheyenne Co., Neb..... | 16 30 |
| Camden Co., N. J..... | 75 00 |
| Cattaraugus Co., N. Y..... | 61 33 |
| Crawford Co., Ohio..... | 114 09 |
| Cincinnati Young Men's, Ohio..... | 112 31 |
| Columbia, Texas..... | 38 75 |
| Cambridge, Mass..... | 8 00 |
| Cherry Camp, W. Va..... | 30 00 |
| Chippewa Co., Wis..... | 30 00 |
| Decatur, Ala..... | 1 00 |
| Douglas Co., Ill..... | 29 58 |
| Douglas Co., Ks..... | 16 65 |
| Dickinson Co., Ks..... | 15 92 |
| Delta Co., Mich..... | 16 00 |
| Dade Co., Mo..... | 3 70 |
| Davis & Vicinity, W. Va..... | 5 00 |
| El Paso Co. Col..... | 20 00 |
| Erie Co., Ks..... | 32 00 |
| East Feliciana, La..... | 25 75 |
| Evart Co., Mich..... | 73 02 |
| Exeter & Vicinity, Neb..... | 20 69 |
| East Liverpool Female, Ohio..... | 11 84 |
| Eagle Pass, Texas..... | 56 77 |
| Franklin Co., Ark..... | 20 00 |
| Fulton Co., Ky..... | 80 00 |
| Freeborn Co., Minn..... | 70 27 |
| Friend & Vicinity, Neb..... | 39 38 |
| Fillmore Co., Neb..... | 7 68 |
| Fulton & Hamilton Co., N. Y..... | 35 88 |
| Franklin Female, Ohio..... | 19 66 |
| Gadsden, Ala..... | 12 15 |
| Greenup Co., Ky..... | 15 11 |
| Gasconade Co., Mo..... | 90 00 |
| Greene Co., N. Y..... | 39 26 |
| Grafton, N. D..... | 5 00 |
| Grand Forks Co., N. D..... | 10 00 |
| Greene Co., Ohio..... | 51 67 |
| Greenville Co., S. C..... | 30 00 |
| Grimes Co., Texas..... | 7 00 |
| Henry Co., Ill..... | 40 00 |
| Hancock Co., Ind..... | 36 56 |
| Henry Co., Ind..... | 15 10 |
| Harvey Co., Ks..... | 19 88 |
| Houghton Co., Mich..... | 9 00 |
| Henry Co., Mo..... | 43 34 |
| Hickory, N. C..... | 6 62 |
| Heriford B. C., N. C..... | 9 21 |
| Humboldt, Tenn..... | 10 14 |
| Harris Co., Texas..... | 20 00 |
| Hancock Co., W. Va..... | 117 79 |
| Hartford, Wis..... | 7 88 |
| Ingham, Mich..... | 26 87 |
| Ishpeming, Mich..... | 24 00 |
| Jefferson Co., Ala..... | 29 16 |
| James River, N. D..... | 38 85 |
| Knoxville, Tenn..... | 36 67 |
| Lyon Co., Ks..... | 13 00 |
| Linn Co., Ks..... | 8 00 |
| Lebanon, Ky..... | 23 05 |
| Lake Linden, Mich..... | 45 00 |
| Lapeer Co., Mich..... | 43 55 |
| Lake City, Minn..... | 43 55 |

| | Credited as Donation. | Credited on Account. | | Credited as Donation. | Credited on Account. | | Credited as Donation. | Credited on Account. |
|-----------------------------------|--------------------------|-------------------------|--------------------------------------|--------------------------|-------------------------|---------------------------------|--------------------------|-------------------------|
| Lafayette Co., Mo. | \$60 00 | | Monroe Co., Miss. | \$12 95 | | Putnam Co., Ind. | | \$75 18 |
| Laramore, N. D. | 10 00 | \$17 85 | Madison Co., Neb. | 13 23 | | Parsons, Ks. | | 17 83 |
| Lucas Co., Ohio. | | 156 48 | Morris Co., N. J. | 396 82 | | Pittsfield, Mass. | | 14 42 |
| Laredo Co., Texas. | 10 45 | | Mandan, N. D. | \$6 60 | 15 00 | Polk Co., Minn. | | 37 08 |
| Longlade Co., Wis. | 88 51 | | Maysville, S. C. | 10 00 | | Platte Co., Neb. | | 37 42 |
| Monroe Co., Ark. | 26 80 | | Menard Co., Texas. | | 10 25 | Pembina Co., N. D. | | 29 85 |
| Montezuma & Spaulding, Ga. | 20 63 | | Medina Co., Texas. | 20 00 | 20 00 | Princeton, N. J. | | \$100 00 |
| Monroe Co., Ga. | 20 00 | | Mineral Co., W. Va. | 20 00 | 36 55 | Pennsylvania. | | 2,003 00 |
| Muscogee Co., Ga. | 34 85 | | Marathon Co., Wis. | | 42 25 | Piedmont & Westernport, | | |
| Montgomery Co., Ill. | 14 00 | | New Hampshire. | 500 00 | 557 52 | W. Va. | 9 00 | 15 11 |
| McLean Co., Ill. | 40 00 | | New Market, Tenn. | 47 21 | | Pekin B. C., Wis. | | 15 00 |
| Michigan City & Vicinity, Ind. | | 83 46 | New Cumberland Bible Com., W. Va. | | 12 00 | Parker Co., Texas. | | 47 66 |
| Morgan Co., Ind. | | 19 58 | Orange Co., Fla. | | 48 70 | Rockville, Conn. | | 125 00 |
| Monroe Co., Ind. | | 51 95 | Ottawa Welsh, Minn. | 60 00 | 9 24 | Ramsey Co., N. D. | 5 00 | 32 00 |
| Maquoketa, Iowa. | | 21 00 | Oregon. | | 87 50 | Ransom Co. Bible Com., N. D. | | 86 95 |
| Marion Co., Ks. | | 47 85 | Oconto Co., Wis. | | 15 00 | Richland Co., Ohio. | | 12 70 |
| Mitchell Co., Ks. | | 16 50 | Outagamie Co., Wis. | | 103 43 | Randolph Co., W. Va. | | 7 88 |
| Marmaton Township, Ks. | | 38 76 | Pike Co., Ala. | | 30 02 | St. Clair Co., Ill. | | 25 00 |
| Maine. | 200 00 | | Pueblo Co., Col. | | 86 75 | Shelby Co. Female, Ind. | | 7 73 |
| Mt. Pleasant B. C., Mich. | | 1 45 | Pierce Co., Ga. | | 4 10 | Sioux Co., Iowa. | | 15 12 |
| Moherly B. C., Mo. | | 6 15 | Pulaski Co., Ga. | | 29 87 | Scott Co., Ks. | | 80 41 |
| Monroe Co., Mo. | | 8 55 | Peoria Co., Ill. | | 15 00 | Southwestern, La. | | 102 2 |

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

| | Legacies. | Church Collections. | Gifts from Aux- iliaries. | Gifts from Indi- viduals. | From Sales of Books Donated. | Sales reported by Colpor- teurs. | Income from Perpetual Trust Funds. | Sales re- ported by Foreign Agents. | Returns from Missionary and other Societies. | Miscellane- ous. | Total Transfers. | Total Cash. |
|------------|------------|------------------------|---------------------------------|---------------------------------|---------------------------------------|---|--|--|--|---------------------|---------------------|----------------|
| Cash | 176,471 86 | 921 31 | 1,690 49 | 815 34 | 425 98 | .... | .... | 15,013 57 | .... | 1 25 | \$ | 195,349 80 |
| Transfers. | .... | 6 51 | 1,030 00 | 5,000 00 | .... | .... | .... | .... | .... | .... | 6,036 51 | |

| | | | | | | | | | | | | | | |
|---|--|--|--|--|--|--|--|--|--|--|--|--|--------|----------|
| From Auxiliaries. | | | | | | | | | | | | | 159 01 | 8,945 38 |
| " The Trade. | | | | | | | | | | | | | 73 15 | 1,969 78 |
| " Columbian Exposition. | | | | | | | | | | | | | | 20 47 |
| " Rents. | | | | | | | | | | | | | | 2,999 62 |
| " Income from Available Funds. | | | | | | | | | | | | | | 1,993 36 |
| " Available Investments—Atlantic Ins. Scrip Paid. | | | | | | | | | | | | | | 190 00 |
| " Electric Light. | | | | | | | | | | | | | | 47 56 |
| " British and Foreign Bible Society. | | | | | | | | | | | | | | 825 66 |

| | | | | | | | | | | | | | |
|---------------------|--|--|--|--|--|--|--|--|--|--|--|--|-----------|
| From Depository: | | | | | | | | | | | | | |
| Value Books Issued. | | | | | | | | | | | | | 22,364 80 |
| Retail Sales. | | | | | | | | | | | | | 389 52 |
| Sundries. | | | | | | | | | | | | | 7 33 |

RECEIPTS FOR MANUFACTURING ACCOUNT.

| | Books Delivered to Depository. | Repairs to Plates. | Sales of Waste Material. | Job Work. | Finished Plates. | Miscellaneous. | |
|------------|-----------------------------------|-----------------------|-----------------------------|-----------|------------------|----------------|-----------|
| Cash. | .... | .... | 351 61 | .... | .... | .... |  |
| Transfers. | 25,126 81 | 187 50 | .... | 2,330 08 | 218 00 | .... | 351 61 |
| | | | | | | | 27,862 39 |

| | | | | | | | |
|------------------------------|--|--|--|--|--|--|------------|
| Total Transfers. | | | | | | | 57,718 37 |
| " Cash Receipts. | | | | | | | 213,452 02 |
| Cash Balance from May, 1863. | | | | | | | 266 05 |

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$213,718 07

| | Credited as Donation. | Credited on Account. |
|--|--------------------------|-------------------------|
| Sutton & Vicinity, Neb..... | \$6 15 | \$31 04 |
| Seneca Co., Ohio..... | | 76 55 |
| Stark Co., Ohio..... | 3 00 | |
| Troup Co., Ga..... | | 46 01 |
| Tipton Co., Ind..... | 109 25 | |
| Taylor Co., Ky..... | | 60 00 |
| Traverse City & Vicinity, Mich..... | | 33 94 |
| Tirzah, N. C..... | | 7 89 |
| Trailor Co., N. D..... | | 29 57 |
| Tuscarawas Co., Ohio..... | | 6 58 |
| Tyler Co., W. Va..... | 4 30 | 14 00 |
| Union Co., Iowa..... | | 1 00 |
| Uvalde Co., Texas..... | | 18 55 |
| Waldo, Ark..... | | 1 80 |
| West Winsted, Conn..... | | 20 00 |
| West Point, Ga..... | | 5 87 |
| Washington Co., Ga..... | | 18 28 |
| Winnebago Co., Ill..... | | 80 46 |
| Winnebago Co., Iowa..... | | 55 00 |
| Wayne Co., N. C..... | | 22 14 |
| | \$1,690 49 | \$8,945 88 |

RETURNS FROM BOOKS DONATED.

| | | |
|---|----------|------------------------------------|
| American Tract Society, New York..... | \$5 00 | MISCELLANEOUS. |
| Evans, Rev. J. T., Dist. Supt., Minn..... | 30 10 | Trade Sales..... |
| Hawaiian Evangel. Asso., H. I..... | 273 90 | Retail Sales..... |
| Law, Rev. Thomas H., Dist. Supt., N. C. & S. C..... | 4 25 | Rentals..... |
| Mead, Rev. A. J., Dist. Supt., Wis..... | 17 00 | Sales of Waste Materials, etc..... |
| Owen, W. P., Doniphon, Mo..... | 32 60 | Income from Available Funds..... |
| Parker, Rev. Z. A., Dist. Supt., Ala..... | 45 60 | Electric Light..... |
| Pipkin, Rev. E. M., Dist. Supt., Ark., Philadelphia, Pa..... | 11 25 | Columbian Exposition..... |
| Pres. Board of Pub. & S. S. Work, Philadelphia, Pa..... | 2 68 | Sundries..... |
| Wainwright, Rev. Geo., Dist. Supt., Neb..... | 3 60 | |
| | \$425 98 | |
| | | Total Receipts..... |
| | | \$13,412 02 |

SALES REPORTED BY FOREIGN
AGENCIES.

| | |
|-----------------------------|-------------|
| Central America Agency..... | \$1,784 54 |
| China Agency..... | 7,145 28 |
| Cuba Agency..... | 99 75 |
| Levant Agency..... | 6,014 00 |
| | \$15,043 57 |

THE FOLLOWING TRANSFERS FROM
BOOK ACCOUNT TO DONATION AC-
COUNT HAVE BEEN MADE:

| | |
|-----------------------|----------|
| Gage Co., Neb..... | \$33 00 |
| Morris Co., N. J..... | 1,000 00 |

FOR JUNE, 1893.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

| | District Supt's Salaries and Ex- penses. | Colpor- teurs' Salaries and Ex- penses. | Foreign Agencies. | Grants to Mis- sion'y & other So- cieties. | B. S. Record. | Mis- cel- lanous. | BIBLES. | | | | Total Transfers. | Total Cash. |
|--------------|--|---|----------------------|--|------------------|-------------------------|---------------------|-------------------------|---------------------|----------|---------------------|----------------|
| | | | | | | | To Colport- age. | To Foreign Agencies. | To Life Members. | Donated. | | |
| Cash..... | 2,807 22 | .... | 20,952 55 | 4,000 00 | 143 03 | 3 25 | .... | .... | .... | .... | \$ | 27,906 05 |
| Transfers... | .... | .... | .... | .... | .... | .... | 1,034 99 | 3,786 25 | 378 50 | 2,909 15 | 8,108 89 | |

| | | | | | | | | | | | | |
|---|--|--|--|--|--|--|--|--|--|--|-----------|-----------|
| Auxiliaries—Value of Books Supplied, &c..... | | | | | | | | | | | 12,699 41 | 25 |
| The Trade— “ “ “ “ ” | | | | | | | | | | | 2,146 83 | |
| Books for the Blind on Account of Burr Legacy Income..... | | | | | | | | | | | 134 87 | |
| Bible House Expenses..... | | | | | | | | | | | | 2,501 95 |
| Bible House Mortgage—Balance paid in full..... | | | | | | | | | | | | 50,000 00 |
| General Salaries and Expenses..... | | | | | | | | | | | 2,267 44 | 2,586 23 |
| Interest on Life Investment..... | | | | | | | | | | | | 1,750 00 |
| Available Investments..... | | | | | | | | | | | 5,000 00 | 80,371 90 |
| Income from Available Funds..... | | | | | | | | | | | | 960 00 |
| Electric Light Supplies..... | | | | | | | | | | | | 4 73 |
| Electrotype Plates..... | | | | | | | | | | | | 405 50 |
| Columbian Exposition..... | | | | | | | | | | | | 102 75 |
| Bills Receivable..... | | | | | | | | | | | | 61 53 |
| For Depository: | | | | | | | | | | | | |
| Books from Bindery..... | | | | | | | | | | | | 25,126 81 |
| Boxes, Cartage, and Postage..... | | | | | | | | | | | | 410 37 |
| Value Books Returned..... | | | | | | | | | | | | 78 42 |
| Discount on Sales..... | | | | | | | | | | | | 1,584 42 |
| Salaries and Expenses..... | | | | | | | | | | | | 1,035 36 |

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

| | Wages. | Material. | Manufacturing, Repairs and Expenses. | Rent of Manufactory. | Machinery and Tools. | | |
|----------------|-----------|-----------|--|-------------------------|-------------------------|--|--|
| Cash..... | 10,772 49 | 16,906 95 | 255 97 | ..... | 36 51 | | |
| Transfers..... | .... | .... | 1 50 | ..... | ..... |  |  |

Total Transfers.....

57,718 37

" Cash Disbursements.....

185,711 78

Cash Balance forward to July, 1893.....

18,006 29

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

| | |
|----------------------------------|----------------|
| HON. ENOCH L. FANCHER, LL.D..... | President. |
| REV. EDWARD W. GILMAN, D.D..... | Corresponding |
| REV. ALEXANDER MCLEAN, D.D..... | Secretaries. |
| REV. ALBERT S. HUNT, D.D..... | |
| WILLIAM FOULKE..... | Treasurer. |
| CALEB T. ROWE..... | General Agent. |

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

| FIELD OF LABOR. | NAME AND POST-OFFICE ADDRESS. |
|--|---|
| Alabama & Florida..... | Rev. Z. A. PARKER, Birmingham, Ala. |
| Arkansas..... | Rev. E. M. PIPKIN, Little Rock, Ark. |
| California & Nevada..... | Rev. JOHN THOMPSON, D.D., Oakland, Cal. |
| Georgia..... | Rev. HERBERT P. MYERS, Barnevile, Ga. |
| Illinois..... | Rev. E. G. SMITH, Princeton, Ill. |
| Indiana..... | Rev. W. J. VIGUS, D.D., Wabash, Ind. |
| Iowa..... | Rev. R. W. HUGHES, Grinnell, Iowa. |
| Kansas..... | Rev. J. H. LOCKWOOD, Salina, Kansas. |
| Kentucky & Tennessee..... | Rev. GEO. S. SAVAGE, M. D. Winchester, Ky. |
| Louisiana & Mississippi..... | Rev. J. W. MC LAURIN, New Orleans, La. |
| Michigan & Wisconsin..... | Rev. ANDREW J. MEAD, Appleton, Wis. |
| Minnesota & N. & S. Dakota..... | Rev. JOSHUA T. EVANS, Minneapolis, Minn. |
| Missouri..... | Rev. H. P. BOND, St. Louis, Mo. |
| Nebraska, Colorado, & Wyoming..... | Rev. G. W. WAINWRIGHT, D.D., Blair, Neb. |
| New Jersey & Delaware..... | Rev. W. M. W. MOFFETT, D.D., Camden, N. J. |
| New York..... | Rev. D. K. VAN DOREN, Mechanicsville, N. Y. |
| North & South Carolina..... | Rev. THOMAS H. LAW, D.D., Spartanburg, S. C. |
| Ohio..... | Rev. E. S. GILLETTE, Cleveland, Ohio. |
| Oregon, Washington, Idaho, Montana, and Utah Terr'y. | Rev. P. C. HETZLER, Salem, Oregon. |
| Texas..... | Rev. WILLIAM B. RANKIN, D.D., Austin, Texas. |
| West Virginia..... | Rev. THOMAS COTTON, Parkersburg, W. Va. |

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that *its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, *for sale and gratuitous distribution.*

The descriptions of books granted. The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1892, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually.* On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.